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subject. Priestly marriage or concubinage was made felony, and both the guilty parties were punished with death. In spite of Mr. Froude's attempt to relieve Henry from the odious responsibility of this atrocious measure by attributing it to Gardiner's influence, there is no doubt that the king took an extremely active part in framing the bill and in securing its passage. It was really the work, not of a deliberative assembly, but of a capricious, irritable, and self-opinionated monarch, who gloried in his polemic skill and had the power to carry on his controversies with the blood of his subjects. This Draconian law, moderated somewhat in its execution by the humane wisdom of Cromwell and Cranmer, remained in force during the subsequent eight years of Henry's reign. Under Edward, Mary, and Elizabeth, the subject of sacerdotal matrimony passed through many legislative vicissitudes, until, with the adoption of the Thirty-nine Articles in 1563, it was fully sanctioned by the organic law of the Church. Still the right, though eagerly accepted, was grudgingly bestowed. Elizabeth never overcame her repugnance to it; so strong was her aversion that the wives of prelates could not be received at court, and were thus practically ostracized from society; and it is to this prejudice of the virgin queen that is to be attributed "the last relic of clerical celibacy enforced among Protestants, — that of the Fellows of the English Universities."

We have thus presented some of the salient points of Mr. Lea's learned and valuable monograph. We regard its publication at this time of great crises in ecclesiastical affairs as most opportune. In England, the strange anachronism known as "Ritualism" is vainly endeavoring to infuse new life into an effete establishment by a return to mediæval sacerdotalism; whilst, on the other hand, the rise of political freedom in Italy is rapidly secularizing church property, suppressing monastic foundations, removing civil disabilities on clerical marriage, forcing the Papacy itself into harmony with the progress of the age, and demanding, in the language of Father Passaglia, that "the priest shall be restored to his country by restoring to him the chaste and tranquil affections of the family."

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5. — *Memoirs of the Long Island Historical Society.* Vol. I. *Journal of a Voyage to New York in 1679–80.* Brooklyn, N. Y.: Published by the Society. 1867. 8vo. pp. viii., xlvii., 440. — [Second Title:] *Journal of a Voyage to New York and a Tour in Several of the American Colonies in 1679–80, by JASPAR DANKERS and PETER SLUYTER of Wiewerd in Friesland.* Translated from the

original Manuscript in Dutch for the Long Island Historical Society, and edited by HENRY C. MURPHY.

THE Long Island Historical Society is one of the youngest and one of the most flourishing of the many local historical societies in our country. Although but four years old, it already possesses a valuable library of more than thirteen thousand volumes and more than fifteen thousand pamphlets; it has a permanent fund of over sixty thousand dollars, and a separate publication fund which has enabled it thus early in its career to print a volume of more than common interest to the student of our Colonial antiquities.

The Journal which forms the first volume of the Society's *Memoirs* is a curious production; and it has been excellently translated and edited by Mr. Murphy, than whom no one could have been found better fitted by taste and learning for the performance of the work.

The manuscript original was purchased by Mr. Murphy a few years since in Holland, when he was residing there as our Minister at the Hague. It contains the story of the voyage and journeys of Jaspar Dankers and Peter Sluyter, two of the leading members of the Labadist community at Wiewerd in Holland, who, after the failure of a scheme for the removal of the community to Surinam, were sent on a tour of observation through New York and the neighboring provinces, with a view to find a proper place for the establishment of a Labadist colony.

Mr. Murphy, in his Introduction, gives a full account of De Labadie, and the rise, the fortunes, the decline and extinction of the sect which bore his name. It is a curious bit of the religious history of the seventeenth century, and it affords a striking illustration of the vagaries of religious opinion and the origin of sects.

The Journal itself is a very straightforward and sincere narrative, obviously written for the benefit of the Wiewerd community, and under the influence of peculiar religious views and national attachments. Its authors, or rather its author, for it was written by Jaspar Dankers, was a thorough Dutchman, good alike at religion and at trade, with a sharp eye for this world and the next, — very quick to note special providences and good openings for business, and ready to improve a discourse or an opportunity. His worldliness and his piety do not always accord, but they are both alike honest. His observations of men, affairs, and nature are often acute, and marked by shrewdness and good sense. He had the narrowness and bigotry of a zealous sectary, regarding himself and his brethren as the elect of the world, and looking down with pity not always unmingled with contempt on religionists of other sects not less zealous in their way than he in his.

The day after his landing at New York was a Sunday. "In order to avoid scandal," he says, "and for other reasons, we did not wish to absent ourselves from church. We therefore went, and found there truly a wild worldly world." And when, some months afterwards, he and his companion were leaving New York, he enters in his diary: "The ministers caused us to be suspected; the world and the godless hated and shunned us; the hypocrites envied and slandered us; but the simple and upright listened to us and loved us; and God counselled and directed us." His first impression of the people of New England was not favorable. The captain of the vessel on which they were to sail from New York to Boston delayed his departure, and "we discovered we could depend as little upon the word of the people of New England as of others, although they wished to pass for more upright persons, which we have not been able to perceive." And a few pages on he writes: "This people, it is said, pretend to special devoutness, but we found them like all other Englishmen, who, if they are not more detestable than the Hollanders, are at least no better."

The Journal is full of interest from the illustrations it affords of manners, and from the descriptions it contains of places and individuals. Dankers was something of a draughtsman, and several curious fac-similes of his drawings are reproduced, the most interesting of which are those of the town of New York. He describes the island of Manhattan as "about seven hours' distance in length, but not a full hour broad. The sides are indented with bays, coves, and creeks. It is almost entirely taken up, that is, the land is held by private owners, but not half of it is cultivated. Much of it is good woodland. The west end, on which the city lies, is entirely cleared for more than an hour's distance, though that is the poorest ground. . . . We went from the city, following the Broadway, over the *valey*, or the fresh water. Upon both sides of this way were many habitations of negroes, mulattoes, and whites. The negroes were formerly the proper slaves of the company, but, in consequence of the frequent conquests and changes of the country, they have obtained their freedom, and settled themselves down where they have thought proper."

On Staten Island, he says, "game of all kinds is plenty, and twenty-five and thirty deer are sometimes seen in a herd. A boy told us he had shot ten the last winter himself, and more than forty in his life, and in the same manner other game. We tasted here the best grapes." "Travelling along the shore we sometimes found," he says, "fine creeks well provided with wild turkeys, geese, snipes, and wood-hen."

Toward the close of their residence in New York the two travellers obtained permission from the Governor, Andross, to go up the river to

Albany; and Dankers makes a remark in regard to their fellow-passengers on the boat which is curious as showing his observation of the effects of frontier life at a time when the frontier was a line not far from the seaboard. He says:—

“We left New York about three o'clock in the afternoon, with a southerly wind, in company with about twenty passengers of all kinds, young and old, who made great noise and bustle in a boat not so large as a common ferry-boat in Holland; and as these people live in the interior of the country, somewhat nearer the Indians, they are more wild and untamed, reckless, unrestrained, haughty, and more addicted to misusing the blessed name of God and to cursing and swearing. However, there was no help for it; you have to go with those with whom you are shipped.”

Before going up the North River the traveller had already been in the other direction down the Delaware or South River, as far as New Castle and to near the head of Chesapeake Bay. To finish their observations of America, they now went to Boston, more with intent to gain some personal information about New England affairs, than with the expectation of finding within its limits a tract of land suitable for their community. Although their stay was short, they made good use of their time, and the most interesting pages of the journal are those which record their visit to John Eliot and to the College in Cambridge. We copy these in full:—

“*July 7th, 1680, Sunday.*—We heard preaching in three churches, by persons who seemed to possess zeal, but no just knowledge of Christianity. The auditors were very worldly and inattentive. The best of the ministers whom we have yet heard is a very old man named John Eliot, who has charge of the instruction of the Indians in the Christian religion. He has translated the Bible into their language. We had already made inquiries of the booksellers for a copy of it, but it was not to be obtained in Boston. They told us, if one was to be had, it would be from Mr. Eliot. We determined to go on Monday to the village where he resided and was the minister, called Roxbury. Our landlord had promised to take us, but was not able to do so in consequence of having too much business. We therefore thought we would go alone and do what we wanted.

“*8th, Monday.*—We went accordingly, about eight o'clock in the morning, to Roxbury, which is three quarters of an hour from the city, in order that we might get home early, inasmuch as our captain had informed us he would come in the afternoon for our money, and in order that Mr. Eliot might not be gone from home. On arriving at his house he was not there, and we therefore went to look around the village and the vicinity. We found it justly called *Rocksbury*, for it was very rocky, and had hills entirely of rocks. Returning to his house, we spoke to him, and he received us politely. Although he could speak neither Dutch nor French, and we spoke but little English, and were unable to express ourselves in it always, we managed, by means of Latin and English, to understand each other. He was seventy-

seven years old, and had been forty-eight years in these parts. He had learned very well the language of the Indians who lived about there. We asked him for an Indian Bible. He said in the late Indian war all the Bibles and Testaments were carried away, and burnt or destroyed, so that he had not been able to save any for himself; but a new edition was in press, which he hoped would be much better than the first one, although that was not to be despised. We inquired whether any part of the old or new edition could be obtained by purchase, and whether there was any grammar of that language in English. Thereupon he went and brought us the Old Testament, and also the New Testament, made up with some sheets of the new edition, so that we had the Old and New Testaments complete. He also brought us two or three specimens of the grammar. We asked him what we should pay him for them; but he desired nothing. We presented him our *Declaration* in Latin, and informed him about the persons and conditions of the church whose declaration it was, and about Madame Schurman and others, with which he was delighted, and could not restrain himself from praising God the Lord, that had raised up men and reformers, and began the reformation in Holland. He deplored the decline of the Church in New England, and especially in Boston, so that he did not know what would be the final result. We inquired how it stood with the Indians, and whether any good fruit had followed his work. Yes, much, he said, if we meant true conversion of the heart; for they had in various countries instances of conversion, as they called it, and had seen it amounted to nothing at all; that they must not endeavor, like Scribes and Pharisees, to make Jewish proselytes, but true Christians. He could thank God, he continued, and God be praised for it, there were Indians whom he knew who were truly converted of heart to God, and whose profession was sincere. It seemed as if he were disposed to know us further, and we therefore said to him, if he had any desire to write to our people, he could use the names which stood on the title-page of the *Declaration*, and that we hoped to come and converse with him again. He accompanied us as far as the jurisdiction of Roxbury extended, where we parted from him.

“9th, Tuesday. — We started out to go to Cambridge, lying to the northeast of Boston, in order to see their college and printing-office. We left about six in the morning, and were set across the river at Charlestown. We followed a road which we supposed was the right one, but went full half an hour out of the way, and would have gone still farther had not a negro who met us, and of whom we inquired, disabused us of our mistake. We went back to the right road, which is a very pleasant one. We reached Cambridge about eight o'clock. It is not a large village, and the houses stand very much apart. The college building is the most conspicuous among them. We went to it, expecting to see something curious, as it is the only college, or would-be academy, of the Protestants in all America; but we found ourselves mistaken. In approaching the house, we neither heard nor saw anything mentionable; but, going to the other side of the building, we heard noise enough in an upper room to lead my comrade to suppose they were engaged in disputation. We entered, and went up stairs, when a person met us, and requested us to walk in, which we did. We found there eight or ten young fellows, sitting around,

smoking tobacco, with the smoke of which the room was so full that you could hardly see, and the whole house smelt so strong of it that, when I was going up stairs, I said, this is certainly a tavern. We excused ourselves, that we could speak English only a little, but understood Dutch or French, which they did not. However, we spoke as well as we could. We inquired how many professors there were, and they replied, not one, that there was no money to support one. We asked how many students there were. They said at first thirty, and then came down to twenty. I afterwards understood there are probably not ten. They could hardly speak a word of Latin, so that my comrade could not converse with them. They took us to the library, where there was nothing particular. We looked over it a little. They presented us with a glass of wine. This is all we ascertained there. The minister of the place goes there morning and evening to make prayer, and has charge over them. The students have tutors or masters. Our visit was soon over, and we left them to go to look at the land about there. We found the place beautifully situated on a large plain more than eight miles square, with a fine stream in the middle of it, capable of bearing heavily laden vessels. As regards the fertility of the soil, we consider the poorest in New York superior to the best here. As we were tired, we took a mouthful to eat, and left. We passed by the printing-office, but there was nobody in it; the paper sash, however, being broken, we looked in, and saw two presses, with six or eight cases of type. There is not much work done there."

This straightforward narrative is a genuine old Dutch picture. It gives us the prosaic detail and the truth of literal exactness. It is a loss to us that Dankers did not describe other noted men and places in and around Boston after the same manner.

The last entry in the Journal which relates to Boston is not made till the travellers have returned to England on their way home. Then Dankers writes: "I must here mention another word about Boston, which is, that I have never been in a place where more was said about witchcraft and witches. From time to time persons had been put in prison and executed, and a woman was in prison and condemned to die when we left there. Very strange things were told of her; but I will not repeat them here."

We have no space for further extracts. The result of the journey of Sluyter and Dankers was, as we learn from Mr. Murphy's Introduction, the securing of a large tract of land, called Bohemia Manor, at the head of Chesapeake Bay, on which, in 1683, a company of men and women from Wiewerd were settled, under the direction of Peter Sluyter, forming not only a new colony in America, but a new church as well. The members belonging to the community did not at any time exceed one hundred. Sluyter ruled over them both as civil and spiritual autocrat. He grew rich, but the church did not prosper, and five years after his death, which took place in 1722, the Labadists

were all scattered and gone, and nothing of them remained in Bohemia Manor. The short-lived sect died out about the same time in Holland.

6. — *Plain Dealing, or News from New England.* By THOMAS LECHFORD. With an Introduction and Notes by J. HAMMOND TRUMBULL. Boston: J. K. Wiggin and Wm. Parsons Lunt. 1867. Sm. 4to. pp. xl., 211.

ON the 27th of June, 1638, one Thomas Lechford landed at Boston. Before leaving England he had been a member of Clement's Inn, one of the Inns of Chancery, but it does not appear that he had ever been called to the bar, or had advanced beyond the position of an ordinary solicitor. A year before his coming to New England he had suffered "imprisonment and a kind of banishment" for the part he had taken in the trial of Mr. Prynne, with whom he seems to have had friendly relations; and it was probably to avoid further persecution, and because he was dissatisfied with the state of affairs, both political and ecclesiastical, in England, that he determined on casting his lot with the new colony across the Atlantic. "Almost from the hour of his landing at Boston he was regarded with distrust by those whose influence prevailed in State and Church. First, because of his profession; for, to 'some of the magistrates,' and doubtless to Governor Winthrop himself, the employment of 'lawyers to direct men in their causes' seemed more objectionable than the custom of obtaining advice from the judges on an *ex parte* statement before the public hearing of the cause." No advocate was allowed in the new colony, and "the exercise of the profession of an attorney was discountenanced so far as possible without absolute interdiction."

"But Lechford was not only professionally, but doctrinally, objectionable. Though he came to New England, as he says, with a disposition to 'lay aside all by-respects, to join with the church here,' 'he could not be satisfied in diverse particulars,' and 'desired to open his mind in some material things of weight concerning the Christian faith' wherein he differed from the received belief of the Massachusetts churches. He was not long in giving to these points of difference more than a sufficient prominence." He set them forth, not only in conversation, but also in two or three manuscript volumes, "which he tendered for the perusal of some of the jealous guardians of orthodoxy in the churches." He was an honest but narrow-minded enthusiast, a man with a weak head but a strong conscience, much given to thought and discussion concerning the controverted questions of state and church